

The opening paper on "The Progress of Scientific Thought During the Nineteenth Century," by Dr. George Frederick Wright, editor, scientist, and theologian—now absent from Oberlin on a scientific expedition around the globe—is a comprehensive and exceedingly discriminating treatment of an important subject. The steps in the progress of science are regarded in their bearing upon the Scriptures and religion.

"A Word on Preaching from the Standpoint of the Student in the Seminary" is a unique lecture to the students of Hartford Theological Seminary, by Rev. Dr. A. J. Lyman, a popular Brooklyn preacher.

Dr. Theodore Zahn's great work, "Introduction to the New Testament," is discriminatingly reviewed by Professor Schodde, of Columbus, Ohio, under the title, "Zahn's Vindication of the New-Testament Books."

"Old and New Missionary Hymns," by Rev. James H. Ross, is an exceedingly valuable conspectus of modern missionary hymnology, just fitted to answer the inquiries raised by the Ecumenical Conference on Missions, held during the closing days of April in New York City.

There are several striking sermons and many outlines. Rev. Dr. James I. Vance, of Nashville, Tenn., takes as his theme, "Is God Ancient History?" and in his discourse on Hebrews 13:8, answers three questions: What was God yesterday? What is God today? What will God be forever? Rev. Dr. W. T. Sabine, of New York City, treats of "The Witness of the Moabite Stone; and Dr. F. B. Meyer, of London, on "Dwight L. Moody; A Man Sent from God."

The Review embraces in its range of subjects all the topics of current interest, and its writers are representatives and leaders in the various denominations.

The paper on "Some Causes of the Present Spiritual Crisis," by Dr. D. S. Gregory, may well challenge attention. It takes as its text "The Appeal of the Bishops" of the Methodist Episcopal Church North, and shows that the symptoms of spiritual famine or decline therein enumerated are exhibited thru-out the various churches.

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Portraits of twelve of the leading officers of the Ecumenical Conference in New York form the frontispiece to the *Missionary Review for the World* for May, and Dr. Picrson's address before the Conference on "The Superintending Providence of God in Missions" is appropriately the opening article. This Providence is shown especially in the Divine preparation, cooperation, and benediction in Foreign Mission work. Miss Belle M. Brain contributes an excellent sketch of "Count Zinzendorf, the founder of Modern Missions", the remarkable Moravian statesman, bishop, poet, preacher, and missionary. The illustrations include scenes in Moravia and portraits of leading Moravians. "The Reign of Terror on the Kongo" is graphically described by Rev. D. C. Rankin of the Southern Presbyterian Church whose missionaries labor in that field. The Horrors of the Famine in India are told by two young missionaries in the afflicted district, and pictured all too realistically by photographs of suffering men, women, and children.

Many other articles arrest attention and awaken interest among them—"The Buddhist Revival in Ceylon", by Osca L. Joseph; "The Entrance of Hrusaland", a hitherto unoccupied field in Western Suban; "Romanism as Seen in Rome"; "The Roman Catholic Crisis in France"; "Some Mohammedan Brotherhood"; "The Hindus of South India"; etc., etc.

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There is misconception when we speak of the dead, as tho death were an abiding place, a permanent condition. It is a passage, not an abiding-place; an act, not a state; a shadow flung for a moment by the portal thru which we enter the other world, where the chalice of life brims over.—F. B. Myer.

Quiet Observer

A certain man went fishing and sat all day long upon the bank watching in vain for a "bite." He watched patiently until the sun went down and then went home and scolded his wife and cuffed the children and made life miserable all the evening.

A small boy was pulling a load of apples up a hill with his little wagon. He pulled and puffed and halted to rest, then pulled and puffed again until he almost reached the top. Then, when victory was in his grasp, he gave up and bad words followed the wagon as it sped down the hill spilling the apples on the way.

A young man lived an exemplary Christian life until his work took him into the city and then new companions asked him with them to the saloon. It was his opportunity to speak out and perhaps win them to his side, but he failed, and having gone to the saloon he soon became a regular visitor and by and by came to the gutter.

And another man was an out-and-out Christian, always ready to defend the doctrine and to testify in the meeting. He hated the saloon, but he was a business man and had interests at stake. When the opportunity came to make his principles effective at the polls he fell under the party lash and voted for license.

Now these things are written down for our admonition. There is a time when it is easy to do right, and there is a time when we need "the whole armor of God" and a courageous heart inside of it. The time to be brave is when you meet the bear and have no chance to flee. The time to be a good hay-maker is when the sun is shining. The time to show your Christian love is just when you are tempted to get even with your enemy. The time to be patient is not when you are in the woods but when you are with people. The time to hold out is when you are in danger of falling. *Never lose your Christian character just when you need it most.*

Some one has said that *temptation is an opportunity not to sin*. That is a good definition. It has helped me many a time. I have observed that when an army is attacked heavily at any point the reserve troops are matted at that point to prevent the lines being broken. In the Christian warfare the weak points of our lines are sometimes brought against strong columns of temptation. Shall we then yield and blame our sins on Adam or hereditary or environment? God forbid. "I can do all things thru Christ who strengthened me." And again, "There hath no temptation overtaken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." I Cor. 10:13. R. V.

"Yield not to temptation for yielding is sin;
Each vict'ry will help you some other to win;
Fight manfully onward; dark passions subdue;
Look ever to Jesus, he'll carry you thru."

Quiet Observer does not attend shows or circuses. Recently one of these humbugs visited Ashland, and to my great surprise the proprietors took with them some of the money from the pockets of some of the Theo—excuse me, I did not intend to "tell on you," but Quiet Observer must maintain his reputation for observing. The sisters no doubt will be pleased to furnish free tuition to—again, I say excuse me, will stop before making such a serious break. At this circus (humbug) an indecently dressed woman stood at the entrance of one of the tents, and the proprietor was careful to announce that *no ladies, nor boys under 21 years*, would be admitted to that tent. An appeal to the very lowest and basest element in man,

and yet Christian people—come very near making another break.

Mr. W. T. Stead says that the last time he met Mr. Gladstone he asked him what he regarded as the greatest hope of the future. After a moment's thoughtfulness he answered: "I should say that for our greatest hope we must look to maintenance of faith in the Invisible; this is the great hope of the future; it is the mainstay of civilization; and by that I mean a living faith in a personal God. I do not hold with streams of tendency; after sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality of the nearness of the personality of God." That is the hope which Paul on Mars Hill preached to the Athenians: "That they should seek the Lord, if haply they might feel after him, and find him, tho he be not far from every one of us."—*Advance*.

Louisville, Ohio

We have corresponding secretaries and assistants, but for some reason they have failed to do their whole duty, so it falls to me to inform the brethren that we still live, or at least have a name to live. Some important work has been done since my last report. Three souls have been led to Christ at this place and a number have been inspired to live nearer to God—to abide in Christ. The S. S. is doing good work and the C. E. society is a very helpful auxiliary to our church under the management of brother Perry Clapper. He also superintends the S. S. The church has unloaded the burden of a church debt of between five and six hundred dollars. This was a very successful enterprise. Everyone took hold and in a short time the amount was raised and paid. From a financial point of view the year ending April 1, 1900 was a success. All the money raised would amount to near \$1000. While the success in the spiritual was not what we could wish it to be we trust some of the difficulties to a deep spiritual life have been removed. The work at Georgetown has been no less a success along this line. They are too, about free from debt. Some noble people are found at this charge, but oh, how some need to heed the words, "Awake thou that sleepest and arise from the dead." We have only been to Middlebranch twice and are not able to say much about the work. One was baptized on Sunday 29th. The "bands of love" are a necessity here, and by the grace of God we hope all may come into the unity of the Spirit.

W. A. WELTY.

Ind. and Mich. Items

Spent April 22nd. at New Troy, Mich., work here in good condition in all departments of church work. April 29th was spent in Goshen. A busy day was May 6, Sunday-school in the morning at 8:30; preaching service at 10:30; baptismal services at a lake at 3 P. M. at which time five were baptized who had previously signified their intention of uniting with us. In the evening confirmation and then a sermon. The Brethren chapel church has cause to rejoice. While our growth may not be as rapid yet we believe it is permanent WM H. MILLER, North Manchester, Ind.